

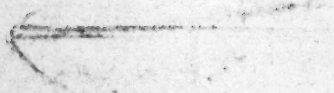
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A  
ROD in BRINE,  
OR A  
TICKLER *for* TOM PAINE.

---

[ Price Two SHILLINGS. ]



THE END OF THE WORLD

THE END OF THE WORLD



A  
ROD in BRINE,  
OR A  
TICKLER for TOM PAINE,  
IN ANSWER  
TO HIS FIRST PAMPHLET,  
ENTITLED  
The RIGHTS of MAN.

---

By an OXFORD GRADUATE.

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*Semper ego auditor tantum, nunquamq; reponam  
vexatus toties? —————*

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TO THE  
P U B L I C K.

AS Prefaces are so much in fashion, the author thinks it necessary to premise somewhat concerning his Bagatelle. The pamphlet before him, which was at first taken up merely with a view to amuse an hour, on a short perusal, roused his indignation (*a*), and forced him to put pen to paper. In the prosecution of his design, he became pleased with the work: in hopes of being of some use to others, it now appears in publick.

This poor, little, puny thing implores the protection of such as are friends of Mo-

(*a*) *Indignatio facit VERBA.*

narchy,



narchy, and of the Clergy ; from Republicans it will be sure to meet with scorn and contempt. The author is less anxious about himself, than for the fate of his offspring. Be the event to him what it will, he cannot be affected like younger men. They are ambitious of gaining Fame, and, as often as their addresses are refused, are wont to lay it much to heart ; he has long since dropped all designs of courting her, and time (*b*) has blunted his feelings. If however the publick shall vouchsafe him any degree of approbation, it will be gratefully received.

A general answer was never intended : that would have been a task too tedious, as almost every paragraph, where P turns instructor, is open to great objections. A few of the most obnoxious passages only are, here and there, selected, which, for the most part, are treated with ridicule

(*b*) He is more than 80.

and

and contempt. How this is executed, the Reader will determine.

If in some places the language sound too harsh and severe, and energy be wanting in other ; it is hoped an honest zeal for the honor and interest of his Country, and a keen resentment against the disturbers of its peace, will be admitted in apology for the former ; let the feebleness of age, and an uneven flow of spirits, plead for the latter.

The author has been but little conversant with company, and less in composition, for many years past. The one Lord Bacon (*c*) has declared necessary to make a man *ready*, the other *exact*. These considerations, it is hoped, will induce the reader to give allowances to any stiffness of style, or little inaccuracies in the connection, which may here and there occur.

(*c*) See his Essays.

If

If it should be asked, why a man, conscious of so many infirmities about him, would dare to APPEAR ABROAD, in the character of an author? the answer is easy. When a fire rages in the neighbourhood, no one ought to STAY AT HOME: it is his duty to help extinguish the flames. Beside this, a wish to chastize the incendiary, and prevent his doctrines from poisoning the minds of the people was a farther incitement.

As T P apologizes to Mons. de la Fayette for having once, through inadvertence, called him Marquis, and holds all dignities in high disdain, the author, not to give him offence, has cautiously avoided styling him Mr. This is a title of the lower nobility, when applied to Gentlemen, according to the learned Selden (*d*).

(*d*) See his titles of honor.

*A Rod*





*A Rod in Brine, &c.*

For the AUTHOR of a PAMPHLET

ENTITLED

*The RIGHTS of MAN.*

THE writer of that pamphlet has endeavoured to stretch the Rights of Man beyond what reason can warrant, or wisdom permit, To suffer liberty to run wild would be countenancing oppression, and giving a kind of sanction to murders, and other villainies, which men in a state of nature, prompted by avarice, or instigated by passions, would be sure to commit. Fully aware of this, all civilized nations have, for the regulation of their communities, enacted laws, and placed some in a station above others, to superintend,

B

tend,

tend, and carry, them into execution. What then must we think of that man, who wishes to destroy all kind of subordination, and to put each individual on one and the same level? Ought he not to be treated with scorn and contempt, as an enemy to the happiness of mankind? Such however are the efforts of the author before us! such the natural tendency of his work! A fabrick, I shall endeavour to shew, erected on no foundation, in the structure whereof reason had no concern.

This champion, in the cause of liberty, begins with a violent attack on monarchy, and it's defender, Mr. B, for declaring the English nation have now no right, either collectively, or individually to chuse their King, having before given it up, by the act of settlement. This doctrine, which appears to him, blinded as he is by republican principles, *marvellous and monstrous* (a), will probably be viewed by others, whose eyes are clearer, in a different light.

The representatives of the people of Eng-

(a) p. 9.

land

land had a right to set the crown on the head of King William. This is acknowledged by P himself (*b*), who nevertheless absolutely denies, they had any power to extend the succession, as they did, to the Princess Sophia, and her issue, *and to bind their posterity to them, and their heirs, to the end of time* (*c*). Whether this assertion be the result of ignorance, or thrown out with a design to excite murmurs and discontents among the people, I shall not take upon me to determine. Upon this occasion however he makes a frivolous distinction, and says, they did the one, *by virtue of their delegation*, the other, *by right of assumption*, i. e. by no right whatever (*d*). To prevent the mischiefs that may result from such an assertion, it is necessary to observe, that our representatives are not chosen SPECIALLY, for any one particular purpose, but GENERALLY, to act in all matters, relative to the good and welfare of the community. In pursuance of this authority, they judged it expedient for wise and salutary purposes to extend the succession. If it be asked, what could

(*b*) p. 10. (*c*) ibidem. (*d*) p. 11.



be the end of such proceedings, but the depriving posterity of their right of suffrage in times to come? the answer is easy. It tended to the security of the protestant religion, and the promotion of peace and quiet among ourselves. What common prudence dictated, it is harsh to stigmatize, as *the result of horrid principles*, the bare mentioning of which is poison (e). Having denied the RIGHT of Parliament to bind their successors, our Hero goes on to dispute their POWER, and proves the fact in his usual manner, by a bare assertion, that *there never did, there never will, there never can, exist, a Parliament, or any DESCRIPTION OF MEN, possessed of the power of binding posterity to the end of time* (f). A home thrust! but luckily for us, we are not to be wounded by words only. It has been before noticed, that our Representatives have an authority delegated to them, without any limitation whatever. Their commission gives them power, and the exercise of it cannot be thought a grievance by any, who will use their reason. Disputes concerning private

(e) p. 10. (f) p. 11.

property are often left to the decision of arbitrators, with a power to bind, not only *the parties* concerned, *but their* DESCENDANTS, FOREVER. Such expedients common prudence is wont to dictate to INDIVIDUALS, and why, in the name of goodness, may not the PEOPLE, IN THEIR COLLECTIVE CAPACITY, entrust that power to their delegates, which our COURTS OF JUSTICE have always enjoyed by warrant of law ?

Unable to defend himself any longer on that ground, he flies to another fortress for refuge. Confident of security in his new retreat, he proclaims aloud, *that the vanity, and presumption of governing after death is, the most ridiculous, and insolent of all tyrannies* (g). In this, however, his station will be found as little tenable, as in the other. If a wish to govern after our departure hence be tyranny, it is a tyranny that has always been exercised by every legislator, without the imputation of insolence. The laws, left behind them by Solon and Lycurgus, are

(g) p. 11.

B 3

so

so far from being thought ridiculous, that they have, at least many of them, prevailed for ages, and some of them have been holden in reverence and esteem, even in our times. Let him but prove, that no acts of the ages past are obligatory on the present, and he will gain SOME admirers: the descendants of such ancestors, as have alienated their estates *for ever*, will be sure to commend and applaud the work. But why do I call upon him for argument? noise and clamor are his fort, reason is too weighty a weapon for him to wield.

To avoid confutation, P makes frequent use of shifts and artifices : it is no uncommon thing with him to shroud himself in darkness to escape detection. Of his dexterity herein an instance or two now lie before me. In one place, *the laws of every country*, we are told, must be *analogous to some common principle (b)*. Strange laws indeed must they be that bear no resemblance to SOMETHING, but what that common principle, or something is, others are left

(b) p. 12.



to find out. Hear him in another place, with a pompous air, declaring, *that all religions, known in the world, are founded, as far as they relate to man, on the unity of man (i)*. A sentence full of mystery ! The expression, *religion, as far as it relates to man*, seems to imply that religion has sometimes a relation to other animals, as well as men. For my own part, I have ever been weak enough to think, that rational creatures only had any thing to do with religion, and that sheep, &c. having no other pastors, but common shepherds, to guide and instruct them, had no concern in it. The unity of man too is an odd foundation for religion, which relates not to one only, but to all men. Such is the refinement of our Reformer, it is difficult to catch his meaning ! unless we are to understand by the words, *religion, as far as relates to man*, has man only for its object, it is not easy to guess what is intended. In this sense, the proposition is true to a demonstration ; but, if this comment be not admitted, others must unfold the riddle.

(i) p. 50.

To lose nothing, that may appear to have the least tendency to support the cause, he has undertaken to maintain, our antagonist lays hold of every straw. We are now made to believe, there is an absurdity in supposing, *that of two Non-entities, the one out of existence, the other not in, the one should controul the other to the end of time* (k), and Mr. Burke is called upon to produce proofs of the existence of such a right.

To notice this challenge may be necessary, lest our adversary, taking occasion from our silence, should boast a victory. We all know, without going to Rome for information, that a man, *who has ceased to be, may, by our laws, lay his heir, not yet in being* (l), *under restraints,* not only during his life, but may extend the restriction still farther, to his descendants. Bonds too and mortgages are obligatory to the unborn representative, after the death of the grantor, till redeemed. These are cases in point, and fully shew the power of the dead to bind those who come after them, although not yet

(k) p. 13. (l) *ibid.*

alive. Such proceedings may often be pregnant with evils to particular families, yet the wisdom of our legislators has thoughts fit to give them sanction, in order to avoid greater mischiefs to numbers. If then our reformer had power to effect his purpose, and prevent them, he ought to be looked on as a MARRER, not a MENDER, of our constitution.

The next thing, that comes to be considered, is his observations on the *conduct of James II. and the Revolution* PARLIAMENT (*m*). Both, if we give him credit, were guilty of a breach of the constitution, by assuming unwarrantable powers: the one, by dispensing with LAWS IN BEING; the other, by ENACTING A LAW WITHOUT AUTHORITY; by passing the act of settlement. Had his eyes been open, he must have seen a wide difference between them: THE KING acted without any sanction whatever, and AGAINST law; what THE PARLIAMENT did was AGREEABLE TO LAW, under an authority given them by the people.



As little reason is there for his denying a power in Parliament to controul the liberty of individuals beyond the age of 21 years. The same authority, which assigned that as a period to nonage, can most certainty prolong the time, at pleasure. To deny them that right is absurd; it is depriving the Representatives of the nation of a power, frequently exercised by private persons.

As P's grand fort lies in the heroico-bombastical style, it shews great condescension in him, when he vouchsafes to sink into the low sublime, in order to accommodate his language to the capacities of the vulgar. An instance of this, we have, in his panegyrick on man. It is impossible, we are told, for any human being to attain A HIGHER TITLE, than that of MAN(*n*). Whatever he may think, people in general will prefer more substantial honors, as knowing the Hottentots enjoy that in common with the rest of mankind, without dignity. That race of mortals, as they have no other honors among

(*n*) p. 48.

them,

them, are in full possession of liberty, and in their manners nearly approaching to the first ages of the world, he must, if consistent with himself, esteem most happy. Few however will join with him in this opinion, though ALL must applaud his generosity in so frankly allowing them the title of man, a title in his opinion, far superior to that of peers, and princes.

But after all his harangues on the futility of other titles, his rancour may probably arise from his despair of obtaining one of them, and not from a real dislike of the things themselves. We agree with him, that *the circumstances of the times change* (o), and the reason of mankind must change also, before noise and nonsense can gain the attention of the judicious. The prating of a parrot may indeed give them some pleasure for a season; but the loud, unmeaning loquacity of that two legged animal, called man, will ever disgust them.

This would-be-thought genius entertains

(o) p. 16.

doubts,

doubts, whether Mr. Burke be *of sound mind and understanding* (p). Let him determine what he will, that gentleman's great talents, as an elegant writer, orator, and politician, will be universally acknowledged. Although my indignation be not a little moved by finding his abilities called in question, common justice obliges me to declare, no person, in my hearing, ever called P a MADMAN; what *multitudes* may *think* is beyond me to say.

Supposing him acquitted of that imputation, all must agree his head is strangely bewildered, when he deduces, *from the Mosaic creation*, the equality of man (q). The like argument would prove an equality between animals rational, and irrational: both were created by the same All-wise, Unerring Hand. If he had, from that history, inferred the superior excellence of woman, AS BEING FORMED OUT OF MAN, OF BETTER MATERIALS, and ON FURTHER DELIBERATION, he would have secured to himself the applause of a large party, all the innamorati;

(p) p. 26. (q) p. 50.

whereas



whereas few, if any, profelytes will be gained by his new-fangled doctrine. But to come directly to the point. That both were *equal in perfection and innocence*, at the time of their creation, must be granted, *but not so in power*. God gave the man a superiority in that respect: the contrary of which it is incumbent on him to prove, in order to establish his argument. But suppose we allow the man and the woman were created equal in all things, what conclusion is to be drawn from thence, that both had an equal right to rule? So far is this from fact, that neither of them had a right; both were subjects; God, their governor, prescribed them rule for their conduct (r).

If then the Almighty, in his wisdom, gave A LAW to our first parents, *that little community*, when *in a state of innocence*, how much more necessary are LAWS now, *when mankind are multiplied, and wickedness dispersed* all over the earth? Although the natural tendency and drift of the pamphlet be subversive of all restraint, we will

(r) Ye shall not eat, &c.

for

for once give him credit, and suppose his objections lie against such laws only, as are made by Kings, the Bishops, and Nobility, the *weakest, and most wicked of men (s)*.

To what poor shifts are we often reduced, when determined to support errors. This enterprizer, in order to establish his favorite point, the equality of man, refers us to the rudest ages for knowledge, and directs us to savages to learn wisdom. To make an encrease of science useless, and the culture of the mind, detrimental to beings, sent into the world on purpose to improve their reason, is a strange perversion of thought! Would any one, beside himself, chuse a rough sketch of outlines, rather than a compleat, and finished model? His choice cannot but proclaim him *an Unique*, or in his own most excellent mode of expression, *the very unity of man*.

As P is anxious to put all on a footing of equality, it may be doing him a favour to

suggest to him one PROPOSAL to keep them so. In the common mode of their production it is observed, that men differ widely from one another: a certain sagacious old gentleman, named Horace, did indeed long since remark, that every generation grew worse and worse. To remedy this evil, and to preserve the human species equal, and intire, I would recommend THE PROPAGATION OF MEN BY LAYERS. By this mean, naturalists tell us, *flowers are less apt to degenerate*; and why may not men? Some difficulty most certainly will attend the carrying the proposal into execution. I own myself at a loss for an expedient, yet doubt not, but his brain so fertile in projects, will readily supply this defect.

Notwithstanding our reformer cannot be brought to allow it, different degrees are most undoubtedly competent to men, as well as things. One man, for instance, is bad; another is worse, and a third worst of all. To whom can the superlative degree so properly belong, as the man, who patronizes the cutting of throats, and exerts his efforts to set the world on fire?

P,



P, a teasing wretch ! is perpetually puzzling us with ænigmas. The following sentence is of this sort. *That man, considered as man, is thrown back to a vast distance from his maker in the present existing governments of Europe, and the artificial chasm filled up by a succession of barriers, or sort of turnpike gates* (1). Although I do not profess myself an Œdipus, I shall attempt to unfold this matter, for the benefit of vulgar readers. To begin then : not long before this paragraph was written, P fell into doze, and dreamt, he saw Jacob's ladder with one foot standing on the earth, the other reaching up into heaven. Dukes, Marquisses, and other Peers, fancy represented to him, as standing on the upper stales ; on the middle ones, Knights and Baronets, and under them, a train of Esquires and Gentlemen, reaching to the bottom. At the same time appeared to him groups of the lower class, standing on the ground, gazing, and crouding to mount. These were the barriers ! such the turnpikes ! A spectacle highly distressing to a benevolent mind, equally

(1) P. 51.

anxious for the happiness of all! But in the midst of misfortunes, there is oftentimes some comfort to be found. This single reflection, that the great personages were arrived all but at their journey's end, must give him no small consolation, as affording him a certain, and speedy, prospect of vacancies.

To the inferior sort of people it may administer a farther satisfaction to be informed, that the ladder is not the only way to heaven: other roads are open, which are not encumbered with turnpikes. Through these the good and well disposed among them may, at all times, freely pass, without let, or molestation. The poor then are upon an equal footing with the rich, in regard to their future expectations, and their present situation is better even among their superiors, than it could have been in a state of nature: they enjoy *in civil societies*, what is wanting IN THAT, *security and protection*. This truth P himself acknowledges, yet strange to tell! soon after recants, and affirms *society grants man nothing* (v).

(v) P. 53.

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In

In running after P in all his turnings and twistings, I am almost tired, and shall sit down a little to recover breadth; as soon as recruited, I will after him again. But hark! I may save myself the trouble of going in search for him; I hear his voice loudly proclaiming *nature has not been kind enough to blunt his feelings* (u). Report has long made him of the Wronghead family, and this speech sufficiently proves his direct descent from Sir Francis of famous memory. It shews he does not think like other men, who, in general, esteem nature more kind in quickening their sensations. But allowing him some degree of feeling, a matter doubted by many, certain it is, an evil genius has much clouded his understanding.

Without supposing him under A MENTAL ECLIPSE, it is not easy to conceive how he could assert, that *no government ever was founded on a compact between those, who govern, and those, who are governed* (w). Curious is the reason given in support of this allegation! because *man existed*

(u) p. 55. (w) *ibid.*

*before*



*before governments existed* (\*). Had THEY not, it is difficult to conceive how THEY could have existed at all. Mankind were in being before clothes, or houses, but, to guard against wind and weather, they soon provided themselves with both : the early ages, in like manner, entered into societies, in order to protect their persons, and property. When these were formed, the people must necessarily give up some portion of natural liberty, and to suppose they would do this, without stipulating with their governor for something in return, is paying but a bad compliment to the wisdom of our ancestors.

But it was impossible, we are told, that any compact could be entered into between the governors and governed, at a time, when no governors existed. That there were none, when men ran wild, and without restraint, as they did in a state of nature, is certain ; and it is as certain, the people then had power to elect them. When mankind began to be a little civilized, they did form themselves into societies, and ap-

(\*) p. 55.

point rulers. THEN it was the state of nature reased; agreements were entered into between the governors, and the governed, and orders made to regulate the whole.

Not yet emerged out of darkness could his head be, when he proclaimed *constitutions antecedent to governments* (y). With as much reason he might have contended, that light was diffused through space before the creation of the sun, the fountain of light. A constitution is the natural result of government, and as necessarily flows from it, as heat from fire,

More clear indeed poor P becomes, when he pronounces *a constitution not an ideal, but a real existence* (z). But from his tumbling and tossing that word about, upon all occasions, in almost every page of his pamphlet, it seems, as if he knew not what to make of it; a kind of ens incognitum to him. On this persuasion, I shall endeavour to explain it. A constitution then, in its political sense, is a rule, orders, or stipulations, agreed on between the parties con-

(y) p. 56. (z) *ibidem*.

cerned

cerned for the government of a community. This definition must however be understood as confined to limited Monarchies, and Republics, and should not so be construed as extending to absolute sovereignties, wherein the will of the Prince prescribes the rule of action.

My surmise of his ignorance in this point is confirmed by his doubting, whether *we in England have any constitution* (a). That terms and conditions of government were agreed upon between King John, and the people; that those terms have since been, more than once, confirmed by his successors; and that new laws are continually made by our Legislators, is known to all. The truth of this P himself cannot deny, but affirms that magna charta, our boasted constitution has often been broken, insomuch that we have now none left. A pretty way of talking! Was any one to contend that a man, whose head had been broken, would ever after be without a head, he would be thought an odd fellow, and looked on as little better than a madman.

(a) p. 56.



That P has something like a HEAD must be allowed, but that it is twisted, and TURNED FOR MISCHIEF, all, who have read his pamphlet with attention, will agree. To throw every thing into confusion is his grand aim, with a view probably of getting something in the scramble. But let his words and actions be what they will, he is sure of one advantage over most other men—HE CANNOT LOSE A GOOD NAME. To new model our constitution is indeed his avowed design; but that is too excellent a work to be put into the hands of a tinker, who in attempting to mend one hole, generally makes two.

P may harangue, as long as he pleases, on the excellency of the French constitution; we wish to preserve our own. If perpetual riots and tumults, a general relaxation in decency and order be blessings, let the libertine enjoy them! All men, in their sober senses, will prefer the security of their persons and property, peace and quiet, much before them.

But the reasons, why our reformer gives the  
French

French revolution a preference to the English constitution, are too apparent: the veil, that covers them, is thin, and easily seen through. He cannot swallow the idea of government being lodged in the hands of one only, as wishing to become a petty tyrant himself. Nothing, it is most probable, can overcome his antipathy to regal power; if any thing could, one would think his extreme fondness of high antiquity might. In hopes that the consideration of its being very ancient may have some effect upon him, it may be proper to suggest, the government by one King was esteemed the best of all others, in the most early ages, as long ago as the days of Homer (*b*). But supposing we allow all men to be put on an equal footing, it will not be in his power to continue them in such a station. In defiance of him, large possessions, much industry, and great mental faculties, will soon make some rise SUPERIOR to others. But farther, were it possible for all to continue in a state of equality, the government itself must fall

(*b*) εἰς κoiranos esto ouk agathe polukoirannie.

into ruins, as wanting subordination, a pillar necessary to support the building.

Barely to notice P's *distinction between governments, arising out of the people, and over the people*, is enough (c). Every governor must have a jurisdiction somewhere, and over whom can it be exercised, but OVER THE PEOPLE? Whether it be better, that the chief magistrate acquire his power by their suffrage, or by descent, is not at present material to enquire. The partiality of P in favour of popular elections is well known, whilst others stand in dread of them. But whoever shall turn his eyes to the frequent catastrophes, they have occasioned in Poland, or the present distracted state of the French nation, will have but too much cause to tremble at the distant prospect.

The Pamphleteer's intention is, to impeach Mr. Burke, as being wanting in abilities, when he calls him *a genius without a constitution* (d). The natural meaning of which words, is a man

(c) p. 56. (d) p. 63.



of parts, but sickly and infirm. They cannot imply what is intended by them, *a genius of a disorderly cast*, UNFITTED to the subject he writes upon (e). This catachresis we shall however pass over, as knowing this Constitution-monger dreams of constitutions by day, and by night. Civility here calls upon me to make some acknowledgement for the compliment, though unwittingly, paid that gentleman, who is a no small favourite of mine. Instead of being stigmatized, as intended, he is honoured with the title of genius. People of that stamp scorn to think with the vulgar, and soar above common capacities : no wonder then P so often mistakes his meaning.

Incensed as our reformer pretends to be AGAINST TITLES, he is full of his encomiums on the wisdom of the French nation in creating a NEW ONE ; for *exalting the Peer into man* (f), in his opinion, the highest of all titles. This, if it be an Hyberbole, must be of the kind, called Meiosis. By being a Peer no one ceases

(e) p. 63. (f) p. 70.

to be a man, and for a MAN to be EXALTED INTO HIMSELF is certainly an uncommon kind of exaltation: other people look on exaltation, as a removal from a lower, to a higher station.

As to what is said of *stars and garters* (g), which is plainly the language of a child, tutored for the purpose of decrying dignities, it shall be passed over in silent contempt. But when P assumes his own proper character, and proclaims in heroics, that *Francee has outgrown the baby-clothes of Count and Duke, and breeched itself in manhood* (b), it demands our most serious attention. Whatever the sentiments of the French nation may be, we are not to be guided by them, being able to direct ourselves. Some among us, men of understanding too, *who have outgrown the rickets, and laid aside the rattle*, do not look upon titles, as altogether so *puny and senseless* (i), as they are represented. MANY allow, that people may live comfortably in a cottage, yet ALL agree, that the apartments of a palace are better, and more commodious. Not a few indeed have even dared to think, he

(g) p. 70. (b) *ibidem*. (i) *ibidem*.

himself

himself would gladly lay hold of a title, was it within his reach.

In order to shew the insignificancy of titles, even in the eyes of their possessors, we are informed, many of *the French nobility have disowned the gibberish (k)*. That some have laid them aside, the newspapers have told us, but whether their resignation was the effect of fear, or of choice is not so clear. To make this act of theirs answer his purpose, it is incumbent on him to shew, the sacrifice was voluntary, not coercive.

What *Adam's vocabulary* may contain, is out of my power to say, as that book has not fallen into my hands (*l*). But let the contents be what they will, few of the modern Dukes or Earls, will be induced *to bring their titles to the altar, and make a burnt offering of them*, to his wild kind of reasoning. Many useful improvements, and discoveries, have certainly been made, since the first creation, which the present world will not be easily talked out of.

(*k*) p. 70. (*l*) p. 72.



From whence titles originated, whether from conquest, or otherwise, is little to our present purpose to enquire : if my house be good and convenient, it matters not who built it. But titles, it is pretended, are so far from being good and useful, that they are destructive to mankind. *Among the aristocracy*, we are told, *it is a custom to make a sacrifice of five, out of six, of their children* (m). A practice this, if prevailing, highly barbarous ! As it tends to the extirpation of multitudes of our own species, all must condemn it. But, although such doings deserve the utmost censure, we cannot enough applaud the ADROITNESS of the unnatural parent, who, when he has but ONE child, can contrive to throw THE REST of the children to the Cannibal for prey (n). What kind of animal this same Cannibal is, P does not vouchsafe to tell us, but it certainly must be a most wonderful creature, that can glut his maw with the young nobility, and after digesting them, throw them up again ALIVE. That such is his power, is clearly deducible from the words of the pamphlet. Was it otherwise, these wretched descendants of the

(m) p. 73. (n) ibidem.

great could not *be cast like orphans on the parish*(<sup>o</sup>), TO BE PROVIDED FOR by the public; it being unusual for parishes to make *any provision* for the maintenance of the dead.

But as to the sons of the nobility becoming *a frequent charge* to the Parish, P, some how or other, most certainly labours under a mistake. Was it a COMMON THING many people would have been acquainted with it, whereas not one of my friends ever read, heard, or dreamt of such an occurrence. All of them to a man inform me, they are in general handsomely provided for by their parents; but if the portion allotted them be not equal to their wants, or their wishes, they may betake themselves to some occupation, or employ. Many avenues are open through which they may add to their comforts, and encrease their fortunes. By a proper cultivation of their natural faculties, they may become qualified to fill the highest offices in church and state. Of these we have more than enough without recurring to the unnecessary *expedient of creating new places to maintain them*(<sup>oo</sup>).

(<sup>o</sup>) P. 73. (<sup>oo</sup>) *ibidem*.

But

But further, the nobility and their families are accused of tyranny and injustice; the father of tyranny, by settling the whole of his patrimony on his eldest son, and the son of injustice, by retaining it to his own use, in prejudice to the rest of the children. In answer to this we need only observe, that the laws and customs of our country allow of entails, and that it seems unreasonable, the one should be deemed TYRANNICAL, for exercising the authority legally given him; or the other, who takes no more, than his just due, should be called UNJUST. Had an estate devolved to the eldest son by the will of a relation, no one would think him under an obligation to divide it with the other children, and what material difference can it make, whether it be enjoyed by the act of a father, or a friend?

If actions, like these, are sufficient to *create an unnatural unfitness* in the nobility to become legislators (*p*), it will affect many others, to the great prejudice of the state. All the owners of large landed estates, among whom the like prac-



tices prevail, must be excluded from both houses of Parliament, and the business of law-making fall into the hands of lower persons, and probably by education, less qualified for the office.

Having scattered abuse in great plenty among the nobility as individuals, the next step, taken by P, is to ridicule them in their collective capacity, as *hereditary legislators*(q). This idea is laughed at, as being equally absurd with supposing men to be *hereditary mathematicians or poets-laureat* (r). Some indeed have been said to be born poets, and others may, with equal reason, be affirmed to be born lawyers, i. e. with heads more peculiarly turned to that profession. The Peers however do not put in a claim to this privilege, yet they certainly have a right, as well as others, to become lawyers by application and industry: they have in their hands ample means of education, a necessary qualification to render them compleat. If it be urged, that some of them be weak, in intellect, and not capable of improvement, we may, on the other hand, fairly conclude, that many, from

(q) pp. 74. 75. (r) *ibidem*.

the extraordinary advantages afforded them, will surpass other men. Be this however, as it may, every deficiency, which shall arise, will be amply supplied by the judges; some of whom sit in the house in their own right, and others are constantly required to attend, as assessors, to counsel and advise their Lordships, in matters difficult, or doubtful.

Another charge brought against the nobility, which I shall notice, is, that *they are accountable to nobody, and ought not to be trusted by any body(s)*. Like abundance of other matters, this is asserted without the least foundation. Persons of the highest rank are equally amenable to justice, for their transgressions, with the lowest among us. This is a truth frequent observation evinces. Our annals will inform him, that some of our Peers, even in the memory of many, have DIED for rape or murder, BY THE HALTER, and others suffered by the HATCHET for treason and rebellion. Of facts so notorious P cannot plead ignorance; his misrepresentation must be

wilful, propagated with a design to inflame, and stir up, the people to riot and rebellion. Infamous then must that effrontery be, which dares aver *there is no responsibility in mixed governments, the parts covering one another !* (t) If any one shall disapprove of the cause assigned, and chuse rather to refer these proceedings to an alienation of mind, he has my full consent: it is the best excuse that can be made for a great part of the pamphlet.

What can this scientifick thing mean by declaring, *aristocracy* has a tendency to continue the base idea of man having property in man ! (v) It cannot be unknown to him, that VASSALAGE has long since CEASED in England, where the NOBILITY still continue, in respect and esteem. It is true indeed a kind of property is claimed in this country by masters, in their servants and apprentices, but the obedience, and submission of these is fully repaid by the instruction, protection, and support afforded them. Their services are free and vo-

(t) pp. 75. 162. (v) p. 75.



luntary, and cannot be called intolerable grievances. If they are so, the like connections prevail not in monarchies only, but in democratic states, the objects of his admiration.

More complaints still against the nobility ! *Aristocracy has a tendency to degenerate the human species (u)*. In what particulars that degeneracy consists, P has left us in the dark ; but their intermarriages with one another are assigned as the cause. It does not appear, that the offspring of GENTLEMEN WITH TITLES are more degenerate either in morals, or constitution, than the children of GENTLEMEN, of large property, WITHOUT TITLES. But I shall wave this matter, and come to the Jews, who are introduced as an example, in proof of the point before us. It may perhaps admit of some doubt, whether their families are more degenerate, than those of other men, but this shall not be insisted on ; the cases however are not parallel. The Jews are confined, in the choice of their wives, to their own tribe, who are all descended from one, and the same common stock ; the nobility are under no restraint of that

(u) p. 75.

fort.

fort. If such intermarriages be a mean of debasing their progeny, the like effect cannot ensue among the nobility, even supposing them to form matrimonial contracts with their own order: their ancestors differ almost as much as their titles. But after all, this is not a certain and constant practice among them: the most dignified frequently marry with their inferiors in rank, and sometimes, in the opinion of others, to their ignominy, and disgrace.

Having said enough, perhaps more than enough, in relation to the nobility, it may be proper to examine the allegations, brought against the clergy. They have been reformed, we are told, by the French nation, and put more on a footing of equality. A reformation of this sort is not to be wished for by any, who have the welfare of religion at heart. An INEQUALITY in the value of preferments, and SUBORDINATION in rank, are NECESSARY; the *one*, for the encouragement of industry and learning; the *other*, for the better government of the church. But some churchmen, it is urged, were too rich and powerful, and so are many laymen. If this be admitted as a good plea for

seizing the revenues of the former, the latter have cause to tremble. The like motive may render the tenure of their estates precarious: the same laws protect the property of both.

P cannot see rank and riches center in ecclesiasticks *without pain and grudging*. But from whence does this uneasiness and anxiety originate? His fears probably suggest to him, both together may enable them to withstand his efforts for a general equalization. Notwithstanding all his artifice, he will not easily prevail on the decent and *well-disposed* among the laity, to favour his designs of overturning our ecclesiastical institution. To gain them over to his opinion, he ought to prove an ill use is made of their riches by the clergy. Till that is done, every candid man will be ready to conclude, wealth is there well placed, as their institution enjoins them to bestow much of their revenues in works of charity and beneficence: nay some perhaps may be inclined to suppose wealth is better lodged with them, than in the hands of laies.

What



What good reason can be assigned for putting all the inferior clergy on the same, or nearly the same, footing! Are there not degrees in excellency? Do the merits of all the clergy plead alike in their favor? Have all an equal claim on the public? If not, a difference ought to be made in the distribution of their rewards, and sound policy justifies the distinctions now in use.

But tithes, tithes, bawls our declaimer, are a grievance not to be borne, and *tithes in kind unjustifiable on principles of equity*, (w) as the Farmer is at the whole expence of improvements. Such are his present thoughts which, it seems beyond a doubt would alter, if he was a landlord. In such circumstances he would sing another note, and justify the seizing of every opportunity of raising his estates, as they increased in value, nor think of making any allowance for the expence of manure. If then the owner of the soil can avail himself of nine parts in ten of the improvements, without

(w) pp. 77. 78.

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infringing

infringing the principles of equity, is it not a little hard, that the owner of the tithes cannot take advantage of one tenth, without incurring the censure of injustice? But the one is paid cheerfully, with little, or no reluctance; the other grudgingly, and with clamor. The truth is, the thing itself, more than the mode of payment, is a grievance, not to the Land-holder, (as the pretence is) but the Land-owner, as on the annihilation of tithes, the latter, not the former, would reap the benefit.

What nauseous stuff does our Constitution-monger throw up when he talks of *toleration*! there is no looking at it, without turning sick. The first observation, that meets our eyes is, *that man worships not himself*(x). That no one ought is beyond a doubt, but every general rule has it's exception, and he himself seems to be one to this. We admit, I say, the truth of this observation, but cannot pay the like compliment to the latter part of the sentence, that *the liberty of conscience a man claims is not for the service of himself, but his God*(y). Do servants

(x) p. 71. (y) *ibidem*.

ever enter into engagements for the benefit of their masters only, without an eye to serve themselves? Was it not for the recompense of reward, persons of rank and fashion would be under a necessity of doing all menial offices for themselves. Some advantages are certainly expected to result to ourselves from our addresses to heaven. Although virtue has been said to be, and in some respects is, its own reward, yet all the assurances we have of happiness in the world to come, on our good behaviour here, are not always strong enough to keep us steady to our duty.

If men are thoroughly persuaded in their own minds, they cannot serve God properly in the established mode of worship; the indulging them, on their petition, to serve him in their own way, must be *a toleration claimed for their own advantage*, The granting it is A BENEFIT TO THEMSELVES, AS BEING NECESSARY TO THEIR OWN SALVATION.

This Stickler for indulgence to tender consciences, is himself guilty of little less, than blasphemy, when he talks of *man tolerating God*



*to receive adoration* (z). The act of toleration, notwithstanding his wild ideas of it, every one, whose head stands right, must think an act of grace. To contend the permitting one to serve another, is granting a permit to the other to take him into his service is, at best, but idle prate. The entertaining an idea that any body of men CAN be mad enough *to make a law to tolerate the Almighty* (a), shews something, that is wrong within. But, when a man is not in his right senses, we all know, it is no uncommon thing with him, to think all others mad, but himself.

Poor man! how he raves as oft as the word toleration falls in his way. One piece of knowledge may however be gained from him, during his fits of raving, that the Pope is not the only person, entitled to infallibility, but that EVERY MAN IS INFALLIBLE, in matters of religion. This is plain from his own declaration; hear it! *if every man be left to judge of his own religion, there is no such thing as a religion, that is wrong* (b).

(z) p. 78. sub finem, and p. 79. (a) p. 78. (b) p. 79.

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The consequence of this is, every man's judgement must necessarily direct him aright in the choice of his religion. Although this information has made me wiser, I own myself not a little chagrined at the discovery. It was with much difficulty, I could swallow the infallibility of one man, and it goes horridly against my stomach to be obliged to digest the infallibility of millions.

Having somewhat more to say on the subject of toleration, I must beg the reader's patience a few minutes longer. It has been with some pain and anxiety to myself that I have observed P to toil, and sweat, in turning the word toleration over and over again, without being able to make any thing of it. In mere pity and compassion, I would recommend him to Johnson's, or some other English dictionary, to learn it's meaning. But for fear none of them should be at hand, it may not be improper to inform him, that in the common acceptation of the word, toleration, permission, and sufferance are synonymous terms. But toleration, as applied to religion, means an indulgence to  
all,

all, whose consciences will not permit them to join in the established mode of worship, to serve God in their own way, without any let, or molestation from the civil magistrate; with what face then can he complain, that *men's consciences are fettered, and their way to Heaven fore-closed, by all Church-establishments?* (c)

*The Church established by Law is by P stiled a sort of Mule-Animal, engendered between Church and State, a stranger to any PARENT-MOTHER; yet immediately after, in the very same breath, we are informed THE MOTHER is in time kicked out by the unnatural daughter (d).* I am indeed truly sorry, he has at length found the Mule-Animal a mother, as, without one, it would have been an UNIQUE, and have afforded me an high entertainment, who am passionately fond of all natural curiosities.

Noise and clamour are his delight, foods most grateful to his palate, yet by this time, one would think, he might have gotten a belly-full of them. But not yet satisfied, he continues to bawl against Church-establishments,

(c) pp. 80. 81. (d) p.

but



but for what end? merely to introduce the Spanish Inquisition, and the burning of the Protestants in the days of our Mary. Such acts of inhumanity every dispassionate man does condemn, as well as he. But it is too much to require us to give up all Church-establishments, because some Churchmen have abused their power. This, if admitted as a sufficient plea for their disuse, will banish from our tables the best of wines, and the choicest viands, they having been frequently used to excess by the drunkard and the glutton.

But persecution, if we credit him, is not a casual, but a constant attendant on such institutions, and is *always a feature strongly marked in all religions, established by law* (e). To this proposition I cannot assent. Argus, with all his eyes, will never discover the least semblance of that feature in the countenance of the Church of England. Although established by law, such is its lenity! it compels no one to become a member of it. Liberty of conscience then is not the

(e) p. 81.

thing,

thing, they want, that they have already; places of honor, and of profit, at present confined to churchmen, is what they seek. These too they may acquire, by submitting to certain conditions, which every community has a right to enjoin. If their obstinacy will not suffer them to comply, the fault is their own; they have no cause to complain.

To influence our conduct, and to terrify us into a repeal of all the laws, relating to the qualifications for Magistracies, and other employs, P reminds us, that Spain was impoverished, and the silk manufacture transferred into England, from France, by the desertion of the inhabitants of those countries, and insinuates the like evils may befall us, on our refusal to comply. To point out the difference between the situation of those people, and our own, requires but little discernment. From the former kingdom MANY of the Moors fled, through dread of the inquisition, and MORE were forced away by the bigotry of the ruling powers, being sent on shipboard, in a manner the most horrid, and inhuman; in France, the massacre of thousands

sands of their body put the Protestants upon seeking refuge in foreign countries. Both people had strong incitements to emigration; their own safety, and the horrors, which they laboured under. Our Dissenters have no such plea. With us a general indulgence is granted them in matters of religion: instead of persecuting, our laws protect their persons, and liberty.

But farther. How is it possible for the Clergy to subsist, independent of the civil power, in any state? To allow them to make laws, and give them sanction of themselves, would be setting up a republic in the heart of a kingdom. Laws are necessary for both, and the ecclesiastical authority would frequently interfere with the temporal: they must be everlastingly clashing with one another, and the final consequences, the destruction of the weaker. Even in France, that model of perfection, the Clergy can do nothing of themselves; spiritual affairs are regulated intirely by the *unerring* wisdom of the National Assembly. How then can every man be his own guide, and director in matters of religion?

That



That the people have now a right to send Representatives to Parliament all agree, yet P contends such right is not inherent in themselves, but *holden by patents from the descendants of the Conqueror (f)*. This has not the least foundation in fact. It is not natural to suppose, that any Prince, unless a mere idiot, would of his own free will create a power in others to controul, perhaps overthrow, his own. The truth is, the whole body of the people had a right of suffrage at the Wittena-Gemots, or general assemblies, under the Saxon monarchs, at the time of the conquest, and probably much sooner. As many, and great inconveniences must arise from meetings so numerous, it may be presumed delegates were at length appointed, to avoid them. To ascertain precisely the particular time, when this nomination first took place is neither easy, nor material. It is however beyond all doubt, that the custom has continued, with little interruptions, down to us, from the days of John. In this reign, the Commons, with the Barons at their head, DE-

(f) p. 84.

MANDED a restitution of their ancient privileges, of which the right of sending Representatives to Parliament was one. Awed by their numbers, and terrified by their arms, that monarch consented to allow, and confirm, their claims by the magna charta, an instrument since established by several of our succeeding Kings. What force thus extorted cannot, with any propriety of speech, be called *a boon, or grant*, from the crown (*b*).

The virtue, courage, and constancy, of our forefathers recovered for the people their natural rights, which had been long, and unjustly kept from them. What more, than this could be performed *by the intrepid spirit of the ancient Parliaments of France?* Can *the serene dignity*, as P phrases it, *of the present National Assembly do more?* Happy will it be for the people, if they at length learn to do their country justice!

Enough has been said, it is presumed, to overturn P's assertion, but of what avail will

(*b*) p. 84.

the

the people's right of returning Representatives be, if, when they come to the house, they are mere cyphers, unable to act? Such however is his suggestion, founded on the custom of the Speaker's applying to the Crown for freedom of speech, at the beginning of every Parliament, and on the address of the two houses, declarative of their humble, and faithful submission to William and Mary, at the time of the revolution. The former, in his estimate of things, betrays a want of liberty, and the latter wears a badge of bondage.

In former ages, it is true, no matter could be debated in Parliament, but that, which had been previously proposed by the crown; and the members of it were frequently harassed for delivering their sentiments freely, and openly. The Commons then were under a necessity of petitioning for leave, as often as they wished to introduce a subject of their own, and to sue for liberty of speech, to avoid endangering their persons, and property. Those times were indeed inconsistent with liberty, but are now happily changed. Although the form  
still



still subsists, it is in shadow only, the substance has long since been done away. Those prerogatives of the Crown are abolished for ever, and the Commons now enjoy freedom of debate on every matter, without any restraint or controul.

The construction, put upon the word submission, in the address, is forced and foreign. It can never convey the most distant idea of vassalage, being simply expressive of deference, and esteem. When, in common conversation, we tell persons, whom we look on as our superiors in wisdom, or power, we submit to their directions, or authority, they will never imagine our intention is to become their Slaves. They will take it as meant. In the address it is to be understood, as only implying an acknowledgement of their inferiority, and of William's right to reign over them, as their Sovereign.

To exercise his talent at declamation, the author of the rights of Man is perpetually crying up, in terms of rapture and enthusiasm,

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the wisdom of the national assembly, and takes every occasion to decry the English Government. He is at liberty to extoll the French constitution, as he lists, but ought to suffer us to enjoy our own in peace and quiet : as by his own confession every nation has a right to form their own. Altho' we defy his powers to hurt us, yet a Squib, thrown by the hand of a Child, may sometimes, by chance, set a whole town on fire. One observation it may not be improper to make in this place. Altho' the word CONSTITUTION be ever in his mouth, he is ignorant of its meaning in a political sense : of this his denying, that *the English have any Constitution, is a plain proof (i)*. He pretends indeed to define the word, which is done in an odd manner, not by describing what it is, but by simply declaring a Constitution is a Constitution, *not an ideal, but real existence (k)*.

Every man of common sense must be thunder struck on hearing Mr. Burk accused of *enter-taining a mob of Ideas, tumbling over. and de-*

(i) p. 58 et passim. (k) p. 56.

*stroying one another, (l)* by a man, whose head is a mere hotch-potch of muddle, and confusion. Our Antagonist has undertaken a task highly difficult, not to say impracticable, in attempting to measure the uncommon length of that Gentleman's abilities, by the short line of his own understanding. All the letter'd world have long since agreed to sign his testimonium, as a man of parts, learning and elegance, and are as ready to declare P has totally mistaken his province in commencing author. Whatever opinion he may entertain of his own powers, it is in general thought, from his adroitness in throwing himself into such a variety of forms, that he his best qualified for acting the part of Harlequin.

But why do I take pains to convince P of his errors? Vain must be the attempt to set a man right, who makes it his constant business to go wrong, and at the same time, is weak enough to assign LUMINOUS REVOLUTIONS, *as the cause of an Eclipse (m)*. The whole of his in-

(l) p. 124. (m) p. 86.



genuity must be exhausted in proving that point ; what then will he do, when much is wanted to establish another of his Paradoxes, that *there are no description of men, who despise monarchy so much as Courtiers* (n). Interest, as well as Duty, must prompt them to support and maintain it. If the latter be but a weak motive, the former has too generally a strong hold on mankind.

Our reformer, in another place, calls Mr. B. to account for declaring, *that Government is the contrivance of human wisdom*. Some kind of Government has ever been thought necessary in all ages, tho' men have differ'd about the form of it. On their entering into societies, wisdom dictated the expedient to barbarous, as well as civilized, nations, who have always had some rules to regulate their conduct. As Governments have been established by universal consent, and time has given his sanction to their usefulness, that they were the contrivance of human wisdom is a fair conclusion. Aware

of the difficulty of overturning all at once, as their foundation is so strong, our Hero has singled out hereditary Governments for destruction, they being in his opinion the weakest of all, and consequently the most proper for attack.

These Governments, P is confident, are monuments of the folly of their projectors; but why? BECAUSE at one time, or other, they must necessarily fall into the hands of Ideots, &c, persons totally unfit to govern. This is his grand objection against them! But surely inconveniencies, which may occasionally arise, are not sufficient to overturn institutions, in the general useful; if so, woe be to all Laws! A good machine, when defective, may require repairs, but is not, on that account, to be totally rejected.

But if we allow the inconveniences they may arise, to be strong enough to destroy hereditary establishments, others still stronger will demolish the republican forms of Government! Greater are the Evils, attendant on them. Tu-

mults, and Riots are the constant companions of popular elections; murders and massacres often in their train: of such events the unhappy Kingdom of Poland has had too frequent, and fatal experience! But this is not all. Republican governments are tedious in coming to resolutions, slow in carrying them into execution, when formed, and thereby the opportunity of taking advantage of occurrences is often lost. Besides, where multitudes are concerned, secrets of State are wont to get abroad, to the great detriment of the publick. These, among many others, are certain evils in commonwealths, for which time has not yet found a remedy; whereas the mischiefs arising, in hereditary Governments, from Idiotism, Minority, and the like, are greatly alleviated, if not entirely removed, by the appointment of proper Guardians. If reason, on a fair and candid examination of all the circumstances on both sides, shall determine in favor of hereditary governments, may they not with the utmost propriety of speech, be deemed the contrivance of human wisdom? Preference has been often given to  
such



such governments, tho' P sets his face against them with a shew of reason, but happy is it! his reason is shew only, very different from that of mankind in general.

What is advanced on the MONOPOLY of wisdom is too trifling to be regarded, and almost unintelligible. One thing however, if we want farther conviction, may be learned from that harangue, that P is not to be reckoned among the monopolizers. It is absolutely impossible, that such a heap of — what shall I call it, crude and indigested Ideas cou'd ever have entered a head, full of Brains.

*That a man has never yet been discovered to make a man unknow his knowledge, or untink his thoughts, (q) is a strange kind of doctrine! Wisdom has whispered a quite different story into my ear. P indeed has for some time past been thought pregnant with knowledge by many of the vulgar, nay a few among us have gone so far as to say, he has actually been delivered*

(p) 125 and seq: (q) p. 128.

of something like it. But leaving that matter undetermined, it is certain HE thinks himself arrived at the summit of human science, every tittle of which he is determined to hold fast to the end of his days. A good resolution, if he can but keep it. Men indeed, who are not all-wise, find it expedient to change their opinions, on the change of circumstances; as farther experience shall suggest, and the mental faculties expand. This, in his elegant mode of expression, looks very like *unknowing their knowledge, and unthinking their thoughts*. But through a confidence of the truth of his allegation, we are defied to produce an instance to the contrary. In answer to this challenge, I shall introduce one witness, a witness of the highest antiquity, whose evidence cannot be impeached by him. A certain gentleman, called by the Greeks Chronos, by the Latins Tempus, and among us commonly known by the name of Old Time, is the person alluded to; he can furnish us with innumerable examples, but, out of the many, two may be sufficient for our purpose. Lo! this ancient sage, points out to him the great Dr. Hammond, who was taught, late in life, to

ALTER

ALTER HIS OPINION, in matters of the highest import, matters of religion.(*r*) The other example is, the witty Dean of St. Patrick's, from whom Time himself took every kind of knowledge, without leaving him a single thought behind.(*s*) But why do I look out for particular instances? Every man, as he advances in years, does *untbink* many of *the thoughts*, and *unknow* much of *the knowledge*, acquired in the early days of youth. Such is the necessary consequence of age, and experience! the constant wish of wisdom!(*t*)

Little does it concern us to determine precisely the origin of Government. That it prevailed in the most early ages of the world, is certain: the Patriarchs bore sway among their Descendants, and Moses was made a ruler over Israel, by the special appointment of God himself. Some kind of Government is, and Monarchy seems more particularly, agreeable to the

(*r*) He was born a Protestant, turned Papist, and at last died a Protestant. (*s*) Dr. Swift became a Lunatick, or rather an Idiot, before his death. (*t*) p. 127.

divine



divine will, and was intended as a blessing to mankind. This however is viewed in a far different light by P; in his eyes Monarchy appears a nuisance, not to be supported without an enormous expence.<sup>(u)</sup> Out of his abundant zeal to alleviate the burdens of the people, his disposition leads him to leave each individual to be actuated by the wild fallies of his own caprice. Although he may deem such a state, a state of happiness, yet, unrestrained by laws, all must feel themselves most miserable: in such a situation, every thing dear and valuable among men will become insecure.

OEconomy, it is granted, when properly exercised is a virtue, but it may be carried so far, as to degenerate into vice. Were a man to abandon his dwelling, divest himself of clothes, and depend on the natural product of the earth for his support, great would be his savings; yet no one can put that expedient in practice, without incurring the imputation of being mad. A wish to dissolve all the bands, by which societies

(u) p. 128.

are connected, out of a principle of frugality, is little less, than madness. The expences, necessary to conducting the affairs of a mighty nation, cannot but be great: to manage them with prudence œconomy is the province of those in power; to call to account for male administration the persons entrusted, a duty in the people.

It may not be improper to make some additions to what has been already said, concerning the meaning of the word CONTEMPT, the perpetual plaything of P (x). That a conditional grant once made cannot be revoked at the will of the grantor, is a truth not to be controverted: Children only can recall what they have given away; Men cannot. Now the Crown was entailed on King William, his heirs, &c. on certain conditions, agreed upon between him, and the people, and by virtue of that entail has descended to his present Majesty. A compact of this sort cannot be dissolved by any succeeding generation, so long as the conditions are observed. A breach of these is not so much as

(x) pp. 129, 131, 132, et passim.

pretended,

pretended, and our King has a right to hold his Crown, without recurring again to his subjects, or, in Mr. Burke's phrase, in contempt of the people, that is, whether they consent, or no. They have consented already, and their farther consent is not necessary. The idea of defiance and disdain is not always conveyed under the words, *in contempt*, they often intimate no more, than a right in one, not liable to the controul of another; and which may be exercised independent of all. Was not such the right of our Sovereign, his kingdom would cease to be hereditary. Used in a softened, and qualified sense, the words are properly, and with justice, applied by Mr. B. The King claims under the laws; the People have no right to dispense with those laws, by disposing of the Crown by suffrage. Happy is our establishment! the evils of popular elections are prevented by it.

Enough has been said to confirm the propriety of the declaration, that *the Members of the Revolution Society have not a vote, either collectively, or individually, in the election of our King*



King(y). No one would have construed those words of Mr. Burke, as P has done, except the man for whom

*Flectere si nequeam superos, Acheronta movebo,* is a proper motto. It could never have entered into any other head, that his wish was to expel such of the gentlemen, as were members of either of the houses of Parliament, or to disfranchise the Freeholders, and Freemen among them. The love of his country must have prevented him from entertaining the thought; and common sense have told him, the making an attempt to carry it into execution would have been but vain.

Scandalous and invidious, to say no worse of it, is the reflection, cast on the most illustrious house of Hanover! Although direct descendants from James the first, they are stigmatized with the name of Foreigners, with an avowed design to render them odious; since, by his own declaration, *Foreigners are hated by the English.*(z) This indeed is not true, but is a strong proof of his ill-will towards the royal family.

(y) p. 130. (z) *ibidem*.

After

After attempting to blacken the PRINCE, and seduce his subjects, the next step taken by P is to attack THE PEOPLE, *for fetching their Rulers from abroad.* What is this better, than calling them, in plain English, downright fools? To make that our choice, which we detest, and abhor, is surely the highest degree of folly. In this he acts a most inconsistent part. In one part of his Pamphlet, he has given us wisdom; (a) now he presents us with a fool's cap: the latter we will not accept, and the other benefaction we despise, when offered by him. (b)

But after all his efforts, we may defy his malice: it cannot hurt him. Our good King, by his general conduct, has secured to himself the love and esteem of his people. His family will stand high in the records of future ages, memorable for a long series of princes, renowned alike in policy, and in arms. The nation too, unless they much degenerate, will be celebrated, not only for bravery, and generosity, but also for having carried the arts and sciences, mecha-

(a) p. 138. (b) *Laudari a laudatis viris maxima laus est.*

nical as well as liberal, to a very high pitch of perfection. Happy is it for him, that the laws of the country are mild, and lenient !

Every where full of puff on the wisdom of the French Revolution is the author of the Rights of Man ! The excellency of it seems to consist, in letting out multitudes to run wild, and do mischief. My eyes may not be so good, as his, but to them the produce of the mountain's labour appears a better thing. That was innocent at least, and might become a grateful repast to an hungry cat. But the Revolution has no merit to plead ; Treason was its Father, and its birth the death of many. But hark ! the spirit of divination has taken hold of me, and I will discover things to come. The views of the ambitious are not yet accomplished ; violent pangs, and convulsions await the state, and in the end the Revolution itself will be drowned in a sea of blood, a sacrifice to the unrelenting furies ! Horrid is the face of the planets ! may Heaven change their aspect, and avert the impending storm !

Yet



Yet more of hereditary Governments! we are made to believe, they are dangerous to liberty, and to strike us with terror, the transactions in the times of Charles 1st and James 2d, are introduced. That many overt acts were committed in those reigns is certain, for which both Monarchs paid dear, the one, by the loss of his head; the other, of his crown. But what does such instances prove? no more than this, that ambition, and a lust of power, will often carry men unwarrantable lengths. These however are not confined to hereditary establishments, their effects have often been felt by popular states. During the times of the Commonwealth, Rome found herself enslaved by the ambition of a Marius, and a Sylla, both Magistrates elected by the people. Entrenchments then on liberty have happened under republican forms of Government, and fetters, put on by the hands of many, are generally thought to be the most strongly riveted.(c) Under this idea, as is probable, and at the same time to avoid the clashing of interests, and

(c) *Defendit numerus, junctæq; umbone phalanges.*

confusion in counsels, ONE SOVEREIGN WAS IN ancient times JUDGED BETTER, THAN MANY ; as long ago as the days of Homer (*d*) : under proper limitations, such a government is now admitted, by most nations as the best, even in our times.

But of all the Governments in being, there is one only, which can effectually secure us against the abuse of power in others : leave all to the guidance of their own wills, and no one can complain of the oppression of his Governor. A proposal of this sort would well suit with the temper, and disposition of P, but will hardly coincide with the general way of thinking of wise men : they would prefer even an absolute Monarchy to such a state.

*The people of France*, we are told, *may learn something from Mr. B's book*, this is very probable ; but that *the people of England can learn any thing*, BUT MISCHIEF, from P's answer, is impossible (*e*). In truth, that is the only thing intended to be taught. To prove this assertion

(*d*) *Eis Koiranos esto ouk agathe polukoiranie.* (*e*) P. 133.

we have nothing to do but to appeal to his own words. He has the effrontery to declare, *the legality of our hereditary Crown will, in a few years, be called in question* (f). Is not this sowing the seeds of discord, in hopes of propagating rebellion? Nay, he even dares to go a step farther, and to say, our Crown at present is a non-ens, a mere creature of imagination. If those little beings, called maggots, as really exist in his own brain, as the Crown of England does exist, the poor things are much to be pitied: they will find a scanty provision at present, and must soon perish for want of food. Both of us have put in our plea to divination: he foretels the destruction of our Empire, BY TIME; I the death of multitudes of living creatures, BY FAMINE. Which of the two is the better artist others must determine.

In the name of goodness, what have we to do with the States of Germany? None among us are under the apprehensions of being compelled to *eat straw*, as P insinuates, by a speech,

(f) p. 132.

put

put into the mouth of a Brunswicker, the people of that country are, when commanded. If their Princes are Tyrants, ours are not so.

In England every one EATS BREAD, and enjoys the fruits of his labor, and industry, in security and quiet. But the good man is under great terrors, lest despotism should be IMPORTED into this country together with our Sovereigns. In this respect however he may make himself quite easy, we are provided with mounds and fences, strong enough to prevent invasion, and protect our liberties (g). Insolence like his, although it may not amount to Treason, deserves a severe, and exemplary mode of chastizement !

In accusing Mr. B of *putting circumstances for arguments* (b), the writer of the Pamphlet makes use of rant, instead of reason. That gentleman has said, *no experience has taught us, that in any other course, or method, than that of an hereditary Crown, can our liberties be regularly perpetuated, and preserved sacred, as our hereditary rights* (i).

(g) By the Bill of Rights. (b) p. 132. (i) Ibid.



In plain English, the best method to preserve our hereditary rights is, as far as our experience reaches, to establish an hereditary Crown. But what is the construction put upon those words by P? That the People of England are *incapable of conducting their own affairs, and qualifying themselves to eat straw, as in Hanover, or in Brunswick* (k). With equal justice and propriety, they might have been interpreted as shewing a design in the people to recall the papal authority, or to erect the standard of Mahomet in these kingdoms. If such stuff do not betray a privation of reason, darkness is not a privation of light.

To add to our knowledge, we are informed of two kinds of despots: THE MAN, who usurps his power, and reigns without the consent of the governed, is a DESPOT in the eye of the people, he governs; and the PEOPLE, by the appointment of hereditary successions, become SUCH, *in-regard to the next generation* (l). The latter division of tyranny is new, and was unheard of, till P, the fountain of wisdom, arose.

(k) p. 132. (l) p. 134.

The thought is vastly pretty, and the proof most extraordinary ! but he is coming to do justice to his opinion, by pleading his own cause. Silence ! he is going to speak. *Such act operates to preclude the consent of the succeeding generation, and the preclusion of consent is despotism (m).* Admitting this way of reasoning, men will not be FREE AGENTS, as they cannot act independently, and of themselves, without the consent of others. In cases indeed, which affect posterity ; in those relating to Minors, &c. they must become ABSOLUTELY INACTIVE : it is often not possible for the former to consent, and the latter, are disallowed any opinion of their own. Again, if acts done without the concurrence of posterity, and which may affect them, be despotic, no man can bequeath any part of his property, from his next heir, nor lay him under any restraints, or limitations. We are however allowed by our laws the exercise of free will in these, and other similar instances, and why should we be

(m) p. 134.

F 3

deemed

deemed despotic for exercising the same prerogative in the case before us?

But farther. If those, who elect hereditary Sovereigns, are chargeable with despotism, how will others, who appoint governors for a term only, escape the like censure. The same manner of reasoning will hold equally against both. In populous states multitudes will daily arrive at years of maturity, and thereby acquire a right of suffrage, which must of necessity be suspended for the term granted, be it for life, or for years. What then is to be done? are we to hold elections monthly, or yearly, to avoid the imputation of despotism? or are we at liberty, during such suspension, to run to arms, and turn rebels? As allegiance is due to none, but Governors of our own choice, according to P's doctrine, he must think even the latter justifiable, yet men of common understanding will deem both of them public evils.

Had P deigned to think a little, before he sat down to write, he might have saved himself much trouble; his long harangue on hereditary governments

governments would have been useless. Altho' it was not descried at setting out, his sagacity has at length discovered *an IMPOSSIBILITY in the people to elect an hereditary Governor*. The utmost in their power, he tells us, is to appoint one for life; they cannot by their choice render him immortal. An admirable discovery, and not to be surpassed, unless perhaps by the following observation! But *were he, and the generation, who set him up, to live for ever, it would never become hereditary succession*(n). It is most undoubtedly true! where there is no succession, there cannot be an hereditary succession. It is certain no man can succeed himself, for to make him a successor, or come after another, it is necessary that one go before him. To these two useful, and most important truths, we may add a third, *a person elected is not hereditary*(o). P herein ACTS HIS OWN CHOICE, and this kind of reasoning shews a profundity of learning; but for myself, I would ever wish *hujusmodi bonorum esse pauperrimus*.

(n) p. 135. (o) Ibidem.



That *the rights of man in society are neither devisable. nor transferable, nor ANNIHILABLE*, is another doctrine of  $P(p)$ . But why not? Individuals have a power to devise, and transfer their rights, and may not that be done by them in a body, which each of them can do singly, and of himself? When he can prove, private persons have no warrant, or authority so to do, I will no longer dispute the validity of his assertion; nay what is more, on his recovering the property alienated, I will engage him a liberal subscription for a monument, to be erected to his memory, by such as have suffered from the indiscretion of their ancestors.

Whatever his opinion may be, the people themselves thought they had a power to transfer a part of their rights when by their Representatives in Parliament, they conferred the Crown on King William, and confirmed the succession to his present Majesty. The nation in general, did acknowledge a right in him and his descen-

dants, to the inheritance, and themselves in duty bound to yield him obedience, as their Sovereign.

If a conscientious regard to engagements, and a steady adherence to honor, and honesty, *betray prostitute principles* (q), what is there to forbid Pickpockets from being enrolled among Heros, or Robbers canonized as the friends, and protectors of mankind? Both of them indeed have a kind of claim for advancement; the one, FOR DAILY RISQUING HIS NECK, by his filchings; the other, for TAKING AWAY what might be an *incitement* to avaritious, or ill-designing men TO DISTURB, AND MOLEST the quiet and repose of their neighbours. These pleas, it must be owned, are not of the best kind, yet they are equal to some of P's for his Rights of Man.

Finding our Champion in doubt and perplexity about a Crown, whether it be, or be not, a non-ens, a mere nothing, to ease him of

(q) p. 136 ad finem.

his anxiety, and out of mere pity and compassion, I called in an old, but long-neglected friend of mine, one Mr. Logick, to settle that point. This gentleman set off with laying down an axiom, borrowed from the Schools, *EX NIHILO NIHIL FIT*, in English, *NOTHING IS MADE OF NOTHING*. From thence he argued, as P had *made himself a pretty Plaything* of the Crown, THE CROWN itself must necessarily be a SOMETHING. P seemed to acquiesce in this kind of reasoning, and soon after called it a METAPHOR. But as this is a hard word, probably picked up by chance, and he may be ignorant of its meaning, for the interpretation of it, I would recommend him to one Farnaby, a noted Rhetorician, and long famous for explaining a set of words, called figures.

Having diverted himself with it for some time, P at length becomes SATISFIED, that the Crown is a Something, though, as he prophesies, *a Something going much out of fashion* (r). As I have as little faith in his spirit of pro-

(r) p. 137.

phesy,

phesy, as in his writings, I cannot give an implicit assent to this prediction. Crowns were in fashion, and much coveted by the greatest men among the ancients. During the times of the Roman republick, they were, though composed of base materials, of bays, laurel, and the like, holden in great estimation. The fondness for them has not as yet lessened, many, of late years, have attempted to acquire them, with the utmost risque, and hazard of their lives. Notwithstanding his affected contempt of Crowns, not a few among us think them pretty ornaments; and esteem them on the head of a virtuous Prince, not only an honor to the wearer, but a blessing to the people. They can never be out of fashion with the lovers of the English-Constitution.

After openly declaring, *that every part of a Country understands its own affairs*, and giving it under *his hand*, *that we in England do not want wisdom* (s). P dares to arraign our conduct, and accuse us of folly, in appointing Wm. 3d,

(s) p. 138.

and



and Geo. 1st to reign over us. The one is stiled, in derision, a DUTCH STADTHOLDER, the other, a GERMAN ELECTOR<sup>(t)</sup>. Such contradictions cannot be produced as instances of his wisdom, nor can his censuring us for fulfilling our engagements be brought in proof of his honor, and honesty. But what is to be expected from a man, who, contrary to truth and decency, has the assurance to proclaim, *the race of Kings to be the most insignificant of all Mortals, in point of capacity* (u), when many of the princes of Europe are, and have been, acknowledged, as possessing great, and uncommon talents. The bare mention of the names of the present King of Poland; of the late King of Prussia, of the late Emperor Leopold, and Gustavus Adolphus of Sweden, with many more, ancient as well as modern Potentates, would put him to the blush, if any thing was capable of doing it. In reply to his short question, *what are Kings kept for?* a short answer may suffice; not for his sport, and pastime, but to be esteemed, and

(t) p. 138. (u) Ibidem.

reverenced, as the Patrons and Benefactors of mankind (x).

*Civil Government is republican Government*, says T P (y); a bold assertion! but a mere assertion will not establish truth. If indeed we are to understand by civil Government, that kind of it, which is exercised in Cities by Magistrates, chosen by, and responsible to, the people for their conduct, the proposition is self-evident, and incontrovertible. This however is not his meaning. Taking then the word civil in its usual, and more extended sense; in contradistinction to ecclesiastical, the allegation will not hold. Although every republican government be a civil government, yet every civil one is not republican. This is plain from the civil constitution of England, which is not republican, notwithstanding he prides himself in having discovered something of that stamp in all our officers, from the Sheriff of a County, to the Constable of a Hundred. In Republicks, all the People, or a part of them at least, claim an

(x) p. 138. (y) p. 139.

absolute

absolute right in themselves of electing their own Magistrates, with us it is otherwise. All act in this Country, either IMMEDIATELY by warrant from the Crown, or MEDIATELY under an authority, delegated to them by Charter, or acquired by custom. It is our glory to have a Sovereign head ; altho' P speaks in raptures of A BODY WITHOUT A HEAD, it is a sight disgusting to Englishmen, who deem a HEAD as *necessary to actuate the body politic*, as the body human.

The Lords of the Bedchamber, and other great officers of State, are next impeached as nuisances, and spoken of as a pack of useless lumber (z). But why are they thought so? the supposition of their firm attachment to their Sovereign gives the cause of disgust. To shew P's inconsistency, the attendants on a Court are here CONDEMNED to exile FOR THIER FIDELITY, and in another place, CENSURED *for despising their Sovereigns* (a). That complaints should be brought by him against servants for being faithful is pretty extraordinary, Masters

(z) pp. 139, 140. (a) p. 87.

have but too frequent reason to accuse them of a failure in that respect.

But the salaries of the Servants of the Crown, and the expence of maintaining them are enormous. This, if a grievance, is not confined to Courts only ; it has long gotten into noblemen's families in town, and at length has crept into the country. To the keeping of a long train of domesticks, at high wages, persons of rank, and opulence, find it necessary to submit, for the support of their dignity, and the service of their household. Are Kings the only personages to be unattended ?

Such are P's open charges against the Ministers of crowned heads ! but the grand objection, which he dares not avow, lurks still behind : they afford security, and protection to the persons of Princes, the constant objects of his hatred. I shall dismiss this matter by making one observation : none wish for the removal of the faithful dog, but such as have an ill design on the person, or property of his master.

The



The necessity of SUBORDINATION IN FAMILIES, where a number of servants are retained, cannot surely be controverted by P: were all rulers, none would obey. To allow this may probably be found convenient to himself, who perhaps retains an underling to do menial offices, not having as yet learned to clean shoes, and dress his own dinner. If little societies then demand that one should be subservient to another, how can all be put on a level in large communities, which are infinitely more difficult to govern? In the one, some must give up a portion of their natural liberty for their own interest, and all, for the general benefit, in the other.

When the People of England sent for Geo. 1st, P tells us, by way of instruction, *they ought to have conditioned for the abandonment of Hanover (b)*. It is intermeddling too much to direct us what we OUGHT TO DO, when he has before declared, *every nation has A RIGHT to make laws for its own government (c)*: it is arrogating to himself that, which belongs to others?

(b) p. 140. (c) p.

an attempt, most unjust, when made by a professed stickler for the equal, and universal Rights of Man. But to make such effort after acknowledging, *wisdom is not at A LOW EBB in England* (d), is trying to persuade the world HIS IS AT FULL TIDE. Waving however this matter, the advice comes out of time, after the business is over : to give it now can answer no GOOD end. But THE EXPEDIENT, if put in practice, would have been found INEFFECTUAL. A tyrant in Germany by coming to England would not have quitted his despotic principles: by leaving that country he would change the sky indeed, but not his disposition (e). Thanks to our own wisdom! we owe our security to ourselves. The act of settlement is our defence, a barrier of strength sufficient to protect us against all mischief. But to add to our happiness, neither Geo. 1st, nor either of his descendants, have ever made any, the least, efforts, to invade our rights. What the German Electors are, in their own country it is not our

(d) p. 138. (e) *Cælum non animum mutant*, &c.

business to enquire, it is enough for us to know, that THE PRESENT KING upon our throne is a mild, and merciful Prince, THE FRIEND, AND FATHER OF HIS PEOPLE.

Our Parliament, instead of being arbitrarily, or, as P expresses it, *capriciously* chosen, is elected agreeably to ancient usage, and old customs, which ought not rashly to be broken through: their having prevailed for a series of ages is a strong circumstance in their favor. Wise were the reasons of our Forefathers, as it seems, for excluding the lower class of people from sitting, or voting, as Members of Parliament. Their mode of education renders them unequal to the work of legislation, and their general want of knowledge of men and things makes them incapable of judging who are qualified. Considerations of this sort, though in our opinion of force enough to set them aside, may probably appear but of little weight to him, who speaks in transport of the laws of a modern nation, in which a love of their country is the only qualification required, and where  
tinkers,

tinkers and taylors may arrive at the highest posts of honor, and emolument.

To shew himself consistent in inconsistencies, and qualified to act the part of Harlequin, which some have allotted him, P is often shuffling and cutting, and presenting himself under various forms. Hitherto he has appeared the friend of Commonwealths, but now he steps forth an Advocate for Monarchy, and prefers the Government of ONE to that of MANY. Out of a zeal for Sovereignty, Mr. Fox is applauded for his efforts to constitute the P of W SOLE REGENT, and Mr. Pitt censured for struggling to establish AN ARISTOCRACY (*f*). After this he again gives his voice in favor of Republicks (*g*). What shall we say of such a Weathercock as this? that it shifts at every wind, and that P's conduct is as variable, as his arguments are weak (*h*).

That P's lungs should not grow tired is amazing! he is everlastingly bellowing out the word

(*f*) p. 144. (*g*) p. 161. (*h*) Ibidem, et passim.



Constitution. This forces me to add somewhat to the remarks already made on that word. His distinction between a Constitution, and a form of Government, seems to be a distinction without a difference (*i*); if there be any, it requires a head, more logically turned than mine, to point it out. A Constitution therefore and a settled form of Government, I must look upon as one, and the same thing. That a Code of Laws was agreed upon between King John and the people; that new ones have been perpetually made to explain, or enforce the old, and are still making to guard against growing evils, is beyond a doubt, yet, it is insisted on, that *the English have no Constitution, if they had, they would produce it, to determine the debate on any constitutional point* (*k*). This inference cannot be allowed, if it be, the argument will prove too much, and may be brought to shew, that the man, who, out of modesty, or deference to others, declines speaking, when called upon to deliver his opinion, has no tongue.

(*i*) p. 147. (*k*) Ibidem.

But

But to be more particular, in regard to the point before us. It is no easy matter to produce our Constitution, on a sudden. Our Laws, of which it is made up, are either by statute, or by custom. The former are contained in a great number of volumes, not readily referred to UPON EVERY OCCASION, and to set forth the latter, ON DEMAND, is altogether impossible. But, were those difficulties got over, all would not presently agree in the interpretation of the Statutes, or in the allowance of the Customs. This last observation shews their inefficacy, if produced, to settle any debate, ON A SUDDEN. But even allowing them that power, the neglect, or refusal, to produce our Constitution, could not be brought in proof, that we have none: a man, for prudential reasons, may decline shewing his cash, when challenged to do so; we are not from thence to infer he has no money in his pocket,

The difference in opinion, which often prevails concerning the interpretation of our Laws, brought by P in support of his assertion, that we have no Constitution, will not answer his

purpose: instead of being on his side, the argument turns against him. Disputes about a thing are so far from shewing its non-existence, that it is a strong confirmation of its having a Being. Although many will cavil about straws, and matters the most trivial, no one ever yet contended for an absolute NOTHING. Difficulties do not attend the explanation of our Laws only, but are met with upon other occasions. To interpret the language of our ancient writers is not easy: the plays of Shakespear, though not very old, have exercised the genius of many, the most learned among us.

*That sooner, or later the Constitution of England must undergo a reform, like that of France* (1), the Seer P has predicted. In fixing the time of our general reformation to SOONER, OR LATER, it must be owned, great subtilty is shewn: he has put it out of the power of any one living to refute his prophecy. The foundation of it, the funded debt of the nation, is however weak and tottering. The building is already undermined,

(1) p. 148.

and

and a train laid for blowing it up. Add to this, the people in general feel their own happiness, and will hardly be tempted to lose the substance by catching at a shadow.

But what makes much against the completion of his prophecy, is our experience, by which we are informed that general reformations are never unattended with dangers. It is the part of prudence not to suffer houses to grow so ruinous, as to need a thorough repair. When in such a state, they will often fall on the heads of the workmen, whereas, by timely care and attention, all mischief is prevented. In matters of Government, Wisdom, of which he owns we have our share, has taught us to be equally wary: we reform abuses, as often as they arise. By such precaution, our Monarchy is like to stand secure, and intire, to future ages. May Providence protect it to the end of time!

That *the bulk, or majority, of Mankind are influenced, either by reason, or ignorance, (m)* we readily allow and vote P our thanks for the

(m) p. 161.



wonderful discovery. Some however think him unpardonable in neglecting to inform us what it is, that actuates the MINORITY, and OTHERS are clear in opinion, the several employments, assigned to reason and ignorance are unwarranted by history. These with no small degree of confidence aver, the FORMER to have been *the architect* of MONARCHIES, THE LATTER OF REPUBLICKS (*n*). Every one among us is at a loss to conceive how reason can be both Master and Man. It is indeed universally agreed, that reason is, or ought to be, our sovereign guide and director; and few can hear, without concern, of its being deposed, and reduced to the necessity of becoming a servant (*nn*).

In running over the pamphlet before me, I could not help making one reflection, that P is not likely to go mad, unless he be mad already. Those, who often change their mind, it is observed, are seldom subject to that malady: his unsteady way of thinking is his grand

(*n*) p. 162. (*nn*) See p. 161. Reason obeys itself.  
security.

security. A strong instance of his versatility we have, in what is advanced concerning Governments. After having repeatedly declared that none are happy, but those, who live under republican governments (*o*), he becomes an advocate for Monarchy (*p*), and, once more changing his opinion speaks in favour of Commonwealths (*q*). Although he be wavering in this particular, he is, to do him justice, steadily uniform in his aversion to Kings: after making them monsters, he longs for their total extirpation,

Hear him once more declaring *there is no responsibility in mixed governments* ? (*r*) What his meaning can be in dwelling on this topic (so contrary to known facts) is difficult to say. All Europe has heard, as before observed, that many of the first families, and fortunes among us, have expiated their crimes by halters, and hatchets. Our King is the only personage, that is not accountable for his actions; he cannot

(*o*) Passim. (*p*) pp. 144, 145. (*q*) p. 162. (*r*) Ibidem.

die; the laws have rendered him immortal. Much good results from hence to the community: the executive power always subsisting, justice never stands still, nor can Criminals escape punishment. But though his Majesty be not, his Ministers are amenable to justice for any transgressions of the laws. The Commons, instead of screening according to his malicious insinuations, often impeach them before the Lords. Delinquents indeed will sometimes escape punishment in this, as well as other Countries; but whatever defects may be found in our Constitution, more, and greater, will generally be met with under other forms of Government.

What is meant by the King not being able to do wrong, may, in a good measure, be collected from what has been already said. Whenever transgressions are committed, it is not he, but the persons employed under him are to answer for them. Nor can this be thought unreasonable, or unjust, since, by their counsel and advice, the Monarch is supposed to act.—But the Ministers, it may perhaps be urged,  
have



have illegal orders sent them by their Sovereign. In that case, they ought not to carry them into execution; it is their duty to remonstrate; to give them sanction is at their peril.

Every nation, we are told, *has a power to establish any form of government at will*, and that *the wisdom of every Country is sufficient for all its purposes* (t). It is plain then from his own words, a nation agreeing may, constitute a single person to rule over them. If they should elect a Monarch, as they often do, how can *monarchical Sovereignty be the enemy of mankind, and the source of misery?* (u) It cannot be so, unless the body of the people, whom he makes all-wise in the general, are down-right fools, in matters of the utmost import, even such as concern their own well-being. Here P has gotten himself into difficulties, from whence he cannot emerge without incurring the imputation of inconsistency. On one side, or the other, the argument must hold against him: either MONARCHIES are not such OBIOUS THINGS, or the PEOPLE so WISE, as they are represented.

(t) pp. 12, 138.

(u) p. 168.



To empower the people, as P has done, to abrogate the settled form of government, and to cashier their governors, when, and as often as they will, is both unreasonable and unjust. To resume a grant, without any just cause assigned, is childish and trifling at the best. But bad as it is, it is better, than to leave a nation at full liberty, without any kind of restriction, to establish any other form of government, *that accords with its interest, or disposition*, in lieu of that destroyed (x). A fine doctrine truly ! By virtue of such license, a sanction may be given to Mahometism, or Paganism, as oft as interest shall prompt, or caprice direct. How would that Prince of hereticks, Spinola, if alive, have boasted in such a pupil !

If doctrines such as these be *enlightening mankind* (y), better had it been for them to have continued still in darkness. What a happiness it is, that the preacher of them, the man who makes it his study *to sow the seeds of discord* in every nation, is not concerned in the government of any Country (z) ! His readiness to do

(x) p. 166. (y) Preface p. 8. & p. 88. (z) Ditto p. 10  
mischief,

mischief, as a private person, is but too flagrant, what would he have been in power? a Dictator, and a Tyrant!

What is said concerning the race of our Monarchs not being English, but Norman, had almost escaped my notice. To be born in a Country has in general been thought enough to entitle a man to the honour of being a native of it, but by him, we are informed, a series of births is insufficient to acquire it. Notwithstanding this doctrine is delivered by the mouth of infallibility itself, it is not likely to gain any proselites. But stop! on recollection the late Sir Richard Steel, of witty memory, might probably have been of the same way of thinking. Of him it is recorded, that, being in company when his Countrymen were reflected on for making Bulls, he gravely returned this reply, if any of you ENGLISHMEN had been BORN IN IRELAND, you would have made as many bulls, as the best of us.

Finding him clear and positive in this matter, I shall not dispute it with him, but say a few words in apology for my own conduct. To attend

tend P through every part of his journey, as he rode post in each page of his pamphlet, appeared to me a task laborious, and fatiguing. On this idea, I chose to pick up, here and there, a little only of the most stinking stuff, that was voided by him in his hurry. In so doing, I fouled my fingers, and have taken the liberty of wiping them on his sleeve.

Proteus like, ever changing his form! we now behold P stepping forth the patron of injustice, and the friend of rapine; stimulating Mr. Pitt to invade private property, and censuring him for neglecting to punish persons, wicked enough to hold estates in boroughs (a). But what better can be expected from a man, full of rapture on viewing Majesty in misery; the Princes of the blood driven into exile; the Nobility despoiled of their patrimony, and the Clergy of their revenues? This advice, though given out of a pretended regard for the interest of the people, is calculated to make them unhappy: it is propagated to raise discontent among them, and bring about a revolution (b).

(a) p. 144. (b) *Timco Daraos et dona ferentes.*

Every



Every act of treachery is to be EXPECTED from him, but it must excite amazement in all, to see the professed stickler for the Rights of Man become an open advocate for the destruction of them.

Happy it is for us! our laws guard us against injuries and violence, or relieve us under them, when offered: they will not suffer any man's property to be taken from him, without recompense. It is then a high degree of effrontery in him to affirm *the government of England is the source of iniquity and oppression* (c). This insinuation shews an ill design in P; the introduction of the story concerning the Norman proclaims his folly (cc). No one in his senses could think such a project feasible, and from the relation itself, we may collect the fellow was no fool, but a man of wit, and humour. Instead of expecting to gain a Crown, his design was to satirize the Congress.

As I have been free and easy in my treatment of T P, it is but reasonable I should do him some favour in return. To this end it may be

(c) p. 222. (cc) pp. 68, 69.

of



of use to remind him, that *Death, as well at upstart Governments, frequently unmakes man.* LET HIM BEWARE, lest, contrary to his wishes, he be ELEVATED on high: his neck, it is apprehended, is not halter-proof.

To conclude. The pamphlet abounds with INCONSISTENCES, UNINTELLIGIBLE JARGON, FALSE REASONING, and something very like TREASON, from one end to the other. I have chastised him for his insolence to the utmost extent of my authority, and now give him up to the civil powers. May he meet with a punishment, equal to his deserts!

F I N I S.

